DECEMBER 1976

youth MAGAZINE

BRUNNER'S 1977 CALENDAR

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OF RELIGION

RASSROOTS TRAINING
OR FACING THE WORLD

ODERN ASTRONOMERS
CAN CHRISTMAS SKY

OODY ALLEN BEATS
LACKLIST HYSTERIA

grassroots

ARTICLE BY JOYCE AND RICHARD WOLKOMIR
Photos by RICHARD HOWARD

Two-dozen Sterling School students, wearing hard hats and parkas, filed out of their red bus on a recent snowy morning. Instead of books, they carried razor-honed axes. And, instead of a classroom, they entered a mountainside fir forest.

Following their teacher, a veteran woodsman, the students quickly hiked along the cross-country skiing trail they'd been hacking through the forest until they came to today's lesson: a gushing brook to be bridged. Momentarily, they leaned on their axes, eyeing the icy water. Then they looked at their teacher, Don Powers.

"Okay, ladies and gentlemen, where will we build our bridge?" Powers asked.

"Here's the high water mark, Don," one girl said, pointing with her axe.

"Very good, Karen, so we'll need to run our stringers about two feet above the water," Powers said. "What else?"

"Put it here?" a boy asked, pointing to a spot where the banks squeezed in close.

"Nope, spring flooding could eat the bank away there, Ted—let's put it here on the straighta-way," the teacher said, "Now Jason, Ken, Barbie, and Ellen—you go out and cut us some hefty stringers."

"What kind of tree, Don?" Barbie asked.

"Spruce is best—rots slower," Powers said. "All you others, let's get chopping."

Soon the students were spread

Joyce and Richard Wolkomir are free-lance writers from Montpelier, Vt. Richard Howard is a professional photographer from New York City. This article is adapted with permission from *Vermont Life* magazine.

youth magazine

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EDITOR: Herman C. Ahrens, Jr.

MANAGING EDITOR: Jan Corbett

ASSOCIATE EDITOR: Susan M. Grant

ADMIN. SECRETARY: Clara Utermohlen

EDITORIAL ADDRESS: Room 1203, 1505 Race St., Phila., Pa. 19102 (215) LO 8-3950.

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DESIGNERS: Bob and Sandy Bauer

Cover photo by Richard Howard

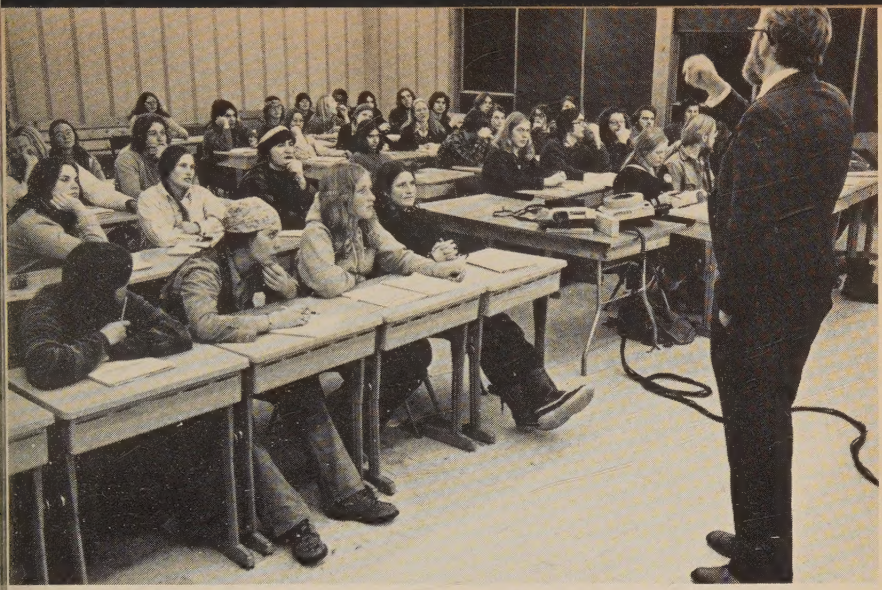
"Grassroots is designed principally for liberal arts students as a year of valuable educational experience between high school and college."

out through the forest, cheerfull felling trees and trimming th trunks. Others hauled th trimmed logs to the bridge site their breath steaming in the sub zero air.

"It's really something," Do Powers tells a visitor, proudl eyeing his protégés. "Most c them are city kids who never sa an axe outside of Western movies I don't think many of them eve did a lick of real work before either. Now, they're a regula beaver colony, everyone doin his or her part."

Within minutes students ha wrestled into place the thic stringer logs that carry th bridge's weight. Meanwhile, oth ers were hauling trimmed plank ing poles to the stream, when another team laid them neatl across the stringers to create th bridge. One boy on the bridg team was chopping off a pole ti when a chunk shot off, whistlin through the work crew like wooden bullet.

"That might have been an ey gone," Don Powers said. "Wha happened was that Dou



Basic concepts taught in classrooms at Sterling School—such as this forest management course—are later tested in the field.

chopped where the pole was springy, just resting on air—always chop where the wood rests on something solid, kids."

Suddenly, the bridge was finished. Where gurgling water had blocked the pathway, the new ski trail now swooped gracefully up across the wooden planks, then glided down on the opposite bank. The 24 students clustered around the bridge, admiring their handiwork.

"Well, it isn't the George Washington Bridge, but it'll do—look how nicely you've banked it for the skis," said Don Powers. "Okay, lunchtime. Let's mush on back to Craftsbury Common."

So ended another class at a unique Vermont school. Until recently, however, the Sterling School in Craftsbury Common was a traditional preparatory school, offering a concentrated academic program for well-to-do young men with Ivy League aspirations. But American society changed, and so did Sterling.

In 1973 the school dropped its traditional prep school curriculum. And in 1974 it inaugurated a unique new program: The Grassroots Project.

Grassroots teaches farming, forestry, conservation, and outdoor survival skills. Its aims? First, to teach the basic skills for these outdoor occupations. Second, to teach the rewards of mental and physical labor.

"Grassroots is designed princi-

To cut large trees in outdoor construction work, equipment, such as this saw, needs to be readied.

pally for liberal arts students as a single year of valuable educational experience between high school and college," explains Sterling's jeans-clad, 31-year-old director, Bill Manning.

"What we really teach," he adds, "is the work ethic and the dignity of labor."

Grassroots transformed Sterling. Once classes were mainly indoors; now most are outdoors. Once only boys attended the school; now half of the 64 students are girls. Once the student uniform was suits and ties; now it's hard hats and steel-tipped boots.

But their hard hats, chain saws, and pitchforks are only outer manifestations of what Sterling students learn. There are inner lessons, as well.

"We want to give students a proper respect for hard work and its rewards, and a proper respect for the land and our place in it," says Sterling teacher Stephen Wright, who joined the school in 1968—its prep school heyday—and is now director of students.

He adds that Grassroots pares life down to basics. Facing Sterling's outdoor challenges, the students shake society's postures and shams.

"It's like meditation," says one teacher. "You discipline yourself and release energy."

That philosophy's seeds were planted in 1962, when Ted Bermingham, Sterling's president

"We want to give students a proper respect for hard work and its rewards and a proper respect for the land and our place on it."

from 1962 to 1974, established the school's "Bounder" program of outdoor survival training, one of the first such programs in the U.S. In 1971, under Bermingham's direction, Sterling added a program called "Short Courses in Outdoor Leadership"—two- to three-week courses in outdoor survival for high school students. Later, Bounder and the Short Courses sprouted into today's Grassroots Project.

"Grassroots really evolved from my interest in combining a liberal arts education with the land-grant tradition of teaching agriculture as a practical profession," says Ted Bermingham, designer of the Grassroots Project and Sterling's President Emeritus, who still teaches Sterling students on his nearby Cabot farm.

"Grassroots answered a definite need because education in the 1960's prepared students to do their own thing but not to do anybody else's thing," he adds. "Grassroots emphasizes working in the real world—working for somebody else, not just yourself."

Who enrolls in Grassroots? Students come from as far away

Teamwork becomes a key ingredient both in survival courses and in construction projects.

as California and Florida, but most come from northeastern and midwestern cities and suburbs. And most are eager to trade—temporarily, at least—textbooks and term papers for barns and backpacks.

Many incoming Grassrooters have already attended wilderness survival courses. In fact, some are graduates of Sterling's Short Courses. But for many it's a new world.

Nora, for example, arrived in Craftsbury Common one opening day wearing a mini-skirt, stockings, high-heels, and thick make-up. Attending Sterling on a *Reader's Digest* scholarship (about half the students have scholarships), Nora was a New York City suburbanite who knew little about country living—until she completed the 30-week Grassroots Project.

"Nora became an enthusiast of

"We're out there in 30 belo At first the students yell a whine, but ultimately they work together, because they have to."

livestock and draft horses," sa Bill Manning. "After her year Sterling, she joined the Mer Forest Foundation in West Rupe as manager of livestock."

Quite a change. But No learned well how to water, fee handle, groom, breed, house, a manage farm animals in Sterlin Livestock Farming curriculum.

"During the first week school, all our students take orientation program," explai Bill Manning. "Then they major either Livestock Farming or Wi Area Services."

Their studies are, literal

For information about other alternative-year programs, contact any of the following:

Dynamy Program
57 Cedar St.
Worcester, Mass. 01610

Project Seal
Marion, Mass. 02738

Maine Reach
Wiscasset, Me. 04578

Tamarack Farm Community
Plymouth, Vt. 05056

Brooklee Farm Project
Fort Ann, N.Y. 12827

Boulder Valley Institute
10364 Arapaho Rd.
Lafayette, Colo. 80026

Wayfarer Farm School
33250 King Ridge Rd.
Cazadero, Calif. 95421

For a listing of similar programs at other schools, write:

New Schools Exchange
Pettigrew, Ark. 72752

Living from a knapsack of supplies, the students learn navigation, cold-weather tips, conservation, and cooperation.

down to earth. For instance, one typical morning last winter, with the thermometer standing at -30 degrees, the livestock majors were up at dawn, feeding the animals in the barn at the school's 120-acre demonstration farm.

Afterwards, they paused by the barn's door to watch the morning sun glitter on the frozen lake in the valley behind the farm. In front of the barn, the land slopes up to mountainside meadows and forests. And soon the students were scattered across this snow-covered hillside, studying hard.

Three boys and two girls driving draft-horse teams criss-crossed the meadows, spreading manure that later would seep into the soil with the melting snow; in a corral by the barn, four girls were training colts; chain saws snarled faintly far up the mountainside, where another crew was clearing a thicket to extend the meadows. Meanwhile, at President Emeritus Ted Bermingham's 420-acre Country Institute farm in nearby Cabot, other students were mastering seeding, maple tapping, and other agricultural arts.

Most Livestock Farming majors are girls. Boys usually choose the Wild Area Services curriculum, learning such woodsman's skills as tracking, bridge building, white-water canoeing, guiding, mapping, bird identification, surveying, and advanced chain-saw maintenance. Like the students

Young city women learn that the care, feeding, and breeding of horses is a skill to be mastered—and fun.

majoring in Livestock Farming, the Wild Area Services students learn by doing—mastering log construction, for instance, by building a sugarhouse from scratch and studying woodlot maintenance by planning, harvesting, and marketing timber from a forest plot.

Students in both majors also complete independent projects—buying, raising, and selling a pig, perhaps, or banding birds. They also take elective courses, such as "Horse Management." Evenings and weekends, Sterling's nine full-time teachers (whose degrees range from history and economics to forestry and biology) offer special workshops on anything from photography to flytying.

Some students complete their high school degree at Sterling (seven out of 64 last year). And one course, taught by University of Vermont professors, offers college credit.

"In addition," says Director Manning, "all students take the four courses in our 'core' curriculum—Conservation Studies, Conservation Skills, Forestry-Agriculture-Wildlife, and Bounder Training."

"It's a fun course!" says one girl of Conservation Studies, an indoor lecture and discussion class.

"We're learning about ecological issues and conservation history," she says. "But don't be late—the teacher is very strict about

Instead of textbooks, the students carried razor-honed axes; instead of a classroom, they entered a mountainside forest.

starting on time!"

Promptly at 9 a.m., in a Georgia drawl, Stephen Wright begins to teach: "Remember, yesterday we said that Teddy Roosevelt named Gifford Pinchot as the first head of the U.S. Forest Service," he says, chalking notes on the blackboard. "Pinchot created the national forest system and established the forest ranger program. Now, what was his philosophy? Sustained yield, right? Meaning what, Tom? Right, cultivating a forest so it yields timber year after year. Nancy, what do you think?"

Complementing Wright's indoor "Conservation Studies" is the outdoor "Conservation Skills" class, where students learn surveying, axemanship, chain sawing, and other woodsman's techniques, a third core curriculum course, "Forestry-Agriculture-Wildlife," and the fourth is "Bounder Training."

From opening day on, Bounder has students mesmerized.

It's day one of Bounder's most recent midwinter camping expedition—five degrees below zero, breezy. Bright morning sunlight glitters on the mountainside snowfields where 60 Grassroots students—many looking dubious—stand in a ragged line. They're all shapeless in long johns, jeans, wool shirts, sweaters, parkas, knitted caps, down mittens.

"Ready?" asks a Sterling instructor, his breath pluming out like a comic-strip conversation balloon.

Hunching into hefty backpacks, the students march off toward the mountain ridge, snow crunching under their boots. Ahead of them, and the teachers accompanying the expedition, are four days and three nights in the icy wilderness. They must hike 30 miles in the Lowell Mountains, and the navigation is all up to them.

"It's beautiful to watch," says Sterling Director Bill Manning. "We're out there in 30 below and at first the students yell and whine, but ultimately they work together, because they have to."

Halting before dark, the students ease off their backpacks and immediately begin erecting shelters, building fires. Standing still means growing cold. One team hunts firewood, another collects saplings for lean-tos, their months of lessons on keeping dry, conserving energy, tucking mittens into parkas now excruciatingly important. How far below zero will it drop tonight?

"One thing for sure, I'm never

going to take a bed and a warm house for granted," mutters one boy. "Every time I see a fire I'm going to wonder if there's enough wood for it."

It's tough out in the Lowell Mountains. But—by midwinter—so are the students.

Shortly after arriving at Sterling, they encounter Bounder's "Ropes and Initiative" course, best taken with gritted teeth. Spiderlike, they mount rope webs to a treetop, crawl over a stream on a single strand, swing like Tarzan across a clearing.

Lessons: confidence, courage. To learn teamwork, in small groups they solve such survival problems as moving everyone across a horizontal log suspended 12 feet up.

Students also master the art of navigating unknown territory using a map and compass. And it's not just classroom theory.

"To test us, they drop us off in pairs early in the morning in an unidentified spot," explains one girl. "Then they time us to see how quickly we can find our way back to Sterling—some people took all day and one team went off in the opposite direction!"

Training in building shelters and fires, fighting frostbite, keeping dry, and other wilderness skills culminates in Bounder's midwinter expedition in the Lowell Mountains. In the spring, Bounder continues with camping, hiking, white-water canoeing.

"Most of them are city kids who never worked so hard before. Now they're a regular beaver colony, everyone doing his or her part."

Where do graduates go?

"About 70 percent go on to college in a related field, such as forestry or agriculture," says Director Bill Manning. "The others often have jobs and put off going to college, usually because they're unwilling to give up their work."

All Grassroots graduates earn diplomas. Some go on to earn "certification" by holding down jobs for at least one month after graduation, demonstrating their competence in the field to both the school and their employers.

All Sterling graduates can deftly swing an axe or drive horses. But whether they go on to college or go on to work, their most important learning has been about themselves.

"The longer I'm here the more I'm convinced Sterling is a job and the students learn how to bury themselves in the task and accomplish it," muses a Sterling teacher. "They're not just hearing about ideas, they're experiencing them and acting on them." □

A small tree tops off the finished framework of what is to become a sugar house.

Promises! Promises!

"Elect me and all your dreams will come true!"
"Buy this and we guarantee your money's worth!"
"Be good and you'll get a nice surprise for Christmas!"
"Santa Claus is coming to town."
"Unto us a child is born . . . and the government shall be upon his shoulders."
"Behold your King cometh."

Yes, promises, promises . . . and a credibility gap!
They tell us:
"You can't trust a politician."
"You can't trust a salesman."
"You can't trust a pastor."

Whom can I trust, Lord? Can I trust you?
Or am I asking the wrong question?
Should I ask: "What kind of promises am I looking for?"

Frankly, Lord, I've got to confess that
I've been looking for someone, some place,
to straighten out this world and this life.

Maybe my problem is that I've expected you
to be my Big Daddy Government in the Sky,
the Super Santa Claus of the Cosmos,
to fill my Christmas stockings
with all the Utopian goodies of my dreams.

I remember your Christmas Promise:

"In the beginning was the Word.
And the Word was with God and was God.
By Him was everything made.
In Him was life, and that life was the light
that shines in every person who has ever been born.
And the Word became human and moved in with us.
And those who received Him,
became, themselves, children of God."

Is this for real, God?
Have you really formed your body
of the stuff of this world?
Have you, the Eternal One,
become flesh, blood, bones, muscle and brains
to be God here as one of us?

If so, this turns me around, Lord.
I have been looking for Pie in the Sky,
Not your birth upon earth.
I have been looking for a paradise to come down from above,
Not a kingdom of mortals made new by love.
I have a little trouble believing this.

Do I hear you correctly, God? You promise us:
"I have come to live with you. I believe in you.
There is something truly worthwhile in you,
and something holy in every person.
Develop that, believe it, live it out, share it with others,
and you will have life and have it abundantly.
And there will be peace and good will on earth."

That's a promise worth betting my life on.
Will you help me do it, Lord?
If so, I'm willing to put my life on the line
that your Christmas Promise is true.

—John W. Touchberry

STAR OF WONDER

BY MURIEL LICHTENWALNER

Two thousand years ago a star appeared in the heavens. This star was so spectacular that wise men from the East followed it all the way to a simple manger in Bethlehem. There lay the child whose birth would change the world.

Was this star a miracle or was it a natural phenomenon? Or could it have been both?

Let's travel back in time. We'll look both at the sky and at the people who turned to the night sky, some in wonderment and others looking for signs of important events to come.

The Jews were a waiting people. In times of trouble and despair they remembered the promises given them many years before by prophets of God. A child would be born to a young woman, wrote Isaiah. This child would be the means of salvation for his people.

The prophet Micah pinpointed this great event to the small town of Bethlehem in Judea (Micah 5:2).

For hundreds of years the Jews waited and hoped. Then, in God's good time, events finally were set in motion. A young woman was pregnant. Both she and her husband were of the line of the famed King David. A general taxation was announced and the Jews were summoned to the city of their ancestors to be enrolled. Joseph and Mary went to the town of Bethlehem. There the child Jesus was born.

Two gospel writers supply the information which helps us to date this event. Luke sets it in the time when Caesar Augustus was emperor of Rome. Matthew tells us that Herod was king in Judea at that time. History reveals that Caesar Augustus became emperor in the year 27 B.C., ruling over Rome until 14 A.D. Herod became king, probably, in the year 38 B.C. and reigned until his death in 4 B.C. Jesus' birth, then, must have taken place sometime between 27 B.C. and 4 B.C.

Records show that at least three taxations such as that described by Luke took place during the reign of Caesar Augustus. The first was at the very beginning of his reign, too early for the nativity. The third took place after Herod's death. The second was in 8 B.C.

Luke's dating of the taxation during the term of Quirinius as governor of Syria serves to confuse the issue. Quirinius took office in 5 or 6 A.D. and this would be too late for Jesus' birth.

Some biblical scholars suggest that the correct translation of this passage from the Greek may be: "This was the register which was made before Quirinius was governor of Syria" (Luke 2:2). Luke may

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Muriel Lichtenwalner of Pottstown, Pa., is a local reporter and free-lance curriculum writer. Authenticity of this article checked by H. George Hamilton, Director, Fels Planetarium, Franklin Institute, Philadelphia.

have been distinguishing this census from the later one, under Quirinius' governorship, which caused the uprising described in Acts 5:37.

Still another explanation may be that Quirinius held a military commission in Syria between 9 and 6 B.C., during Herod's lifetime. Terming him "governor" could be the error.

Not too long before Herod's death, he had ordered the death of all male children two years and under in Bethlehem, seeking to destroy this child of whom the wise men had spoken.

All of these factors point to the taxation announced in Rome in the year 8 B.C. as the one to which Luke referred in his account of the nativity. It took time to carry out such a tremendous order. The tax collectors probably could not have arrived in the town of Bethlehem for a year or two. It is likely that Jesus' birth took place in 7 or 6 B.C.

Our knowledge of the climate in Judea makes it certain that Jesus was not born in December. The shepherds were in the fields tending their flocks by night when they were summoned to the manger, Luke relates. December is a rainy month. The sheep would not be in the fields in this weather. By custom, the shepherds were with their flocks in the fields in spring, when new lambs are born.

The constellation Pisces was visible to people on Earth in the year 7 B.C. when Jupiter (upper) passed Saturn in one of three conjunctions, which may have been the celestial phenomenon that attracted the Magi.

The Magi, or Persian priests, were trained in watching the skies for astrological signs and patterns which might predict important events to come

December 25 was a Roman festival day. Perhaps this was selected for the observance of Christmas in order for the oppressed Christians to celebrate and still avoid detection.

Now we have established spring of the year 7 or 6 B.C. as the probable time of Jesus' birth. Let's turn now to the wise men and the celestial event which brought them to Bethlehem.

Who were the wise men, or Magi? Magoi is a term for a Persian priest well versed in astrology. Part of the calling of these priests was to watch the sky for signs of important events to come. They would have noticed something bright and spectacular, as a comet or a nova, a star which suddenly becomes brighter than anything else in the sky.

But in their familiarity with the sky patterns, they also would have noticed the planets wandering along their pathway around the sun. Something not apparent to the untrained eye would have caught their attention and taken on special significance.

How would the wise men have connected such a celestial occurrence to the birth of the Jewish Messiah? Think back to the time of the Babylonian exile when the Jews left their homeland to live in foreign countries. There is evidence that some of the people of

the East were well acquainted with the promise of a savior who would appear in the western world to begin an era of world peace. It also was a common belief that the birth of a great hero was heralded by a striking star in the heavens. This was said to have happened when Alexander the Great of Macedonia was born.

One of the more remarkable celestial events is the appearance of Halley's comet. Its orbit around the sun brings it into clear view of Earth about every 76 to 77 years. This spectacular comet with a tail spreading out millions of miles in the sky was recorded as early as 240 B.C. and is known to have appeared in 11 B.C. Accurate records were kept even in ancient times, especially by the Chinese.

Eleven B.C. was too early for our calculations of Jesus' birth. However, biblical writers may have remembered this spectacle when they were writing years later and related it to the birth of Christ.

A more likely explanation of the Star of Bethlehem has to do with the pathway of the planets through the heavens. This would not have been so spectacular an event that all people would have noticed it. But, according to biblical accounts, only the wise men saw the star.

The movements of the planets must have been of interest to sky watchers of old. It is unlikely that they realized the difference between planets and stars, but they were aware that a very few of these "stars" moved around, while others stayed in place. The word "planet" comes from the Greek word for "wandering star."

We know that Saturn, Jupiter, and Mars could be observed without the use of a modern telescope. Jupiter, the largest of the planets circling our sun, takes 12 earth years for its journey. Saturn, the ringed planet, circles the sun in 29-and-a-half earth years. In their wanderings, they pass each other no oftener than once in 20 years.

The ancients termed the pathway through the sky, the "zodiac." They divided it into twelve constellations, naming them for the pictures they made in the sky. Astrologers attached a certain significance to each of the constellations. For instance, Pisces, sign of the fish, was known as the House of the Hebrews.

The German astronomer Johann Kepler (1571-1630) discovered the mathematical laws which govern the movements of the planets. He was greatly interested, too, in the Star of Bethlehem.

Kepler predicted that in the year 1604 there would be a conjunction of the planets Jupiter, Saturn, and Mars, causing them to appear in a triangular formation. This happened on schedule. The following evening,

During the triple or "Great Conjunction" in 7 B.C., in the first position of planet Earth, Jupiter passes Saturn, heading eastward, all three in different orbits. Moving faster than the others, Earth (position 2) passes Jupiter and Saturn—the two seem to go backward and pass again. Then Earth (position 3) is well on its way again and people on Earth would witness Jupiter passing Saturn for the third time.

Was the Christmas "star" the "Great Conjunction" of Jupiter and Saturn in the constellation of Pisces, "the Home of the Hebrews," in 7 B.C.?

Kepler saw a bright star to the right of Jupiter. It was a nova, a star which suddenly becomes bright and in time fades away. Kepler's calculations showed that the three planets would have been in this same formation in February of the year 6 B.C. Perhaps, he thought, there could have been a nova at that time, too. Could this have been the sign which drew the wise men to Bethlehem? But records of ancient star watchers told of no such new bright star in 6 B.C.

Astronomers then seized on the theory that the triangular conjunction of the planets alone might have been the star seen by the wise men. This, however, seems unlikely, for the proximity of the sun would have made the less bright planets Saturn and Mars invisible in the twilight.

But if we turn the clock back a few months to the year 7 B.C. we find another spectacle in the sky. It wasn't one bright star and so it would have held no significance to persons not in the habit of noting planetary movements. The wise men of the East would have noticed that three times during the year, May 29, September 29, and December 4, the planets Jupiter and Saturn appeared to pass each other. We realize now that this triple or "Great Conjunc-

tion" occurs when Earth meets the other two planets in their orbits around the sun.

The planets move eastward in their orbits, Earth moving faster than Jupiter and Saturn. As Earth passes the slower moving planets, they appear to drop back and move westward.

In 7 B.C. Jupiter in its orbit passed the slower-moving Saturn. A few months later, Earth passed both of them. Still later, with Earth on its way, Jupiter appeared to pass Saturn again. To people watching on planet Earth, the two other planets had come together three times. Astronomers say this is something which happens no oftener than once in 125 years and perhaps less than this.

But the really extraordinary part of this particular event was that it was seen in the constellation Pisces, the House of the Hebrews. This is a very rare happening. It was recorded previously in the neighborhood of 1625 B.C., shortly before the birth of Moses, who would lead the Hebrews out of slavery in Egypt.

Could this celestial occurrence have been sufficient to send the wise men westward to Jerusalem, asking, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him" (Matthew 2:2)?

True, it was not a star in our sense of the word. But Dr. H. George Hamilton, director of the Fels Planetarium in Philadelphia, says that in ancient times configurations of stars and planets were referred to as stars.

We can account for the movement of the Star of Bethlehem by the travels of the planets as they passed each other, moving eastward and westward, according to the position of Earth.

Through the magic of the Zeiss projector, each December the wheels of time are rolled back in planetariums around the country. The sky appears as it would have looked in Palestine the year Jesus was born. It's thrilling to sit in awe and speculate, along with astron-

omers and theologians through the years!

We can never know for sure just what it was in the sky over Bethlehem. But whatever it was, the star and the visit of the wise men bearing gifts are among our most important and best-loved symbols of the Christmas season.

Miracle or natural phenomenon? Does it really matter? Suppose the Star of Bethlehem *was* the result of planets meeting in their pathway through the sky, rather than one bright new star set in the heavens for a particular purpose. How could this possibly affect our faith, when we recognize that God is Ruler of the universe?

The sun, the stars, life itself are miracles of God. Does it not seem altogether appropriate that God would choose to announce the birth of Jesus Christ through the marvels of the natural world?

Most important of all is the fact that Jesus *did* come into the world, bringing us the message of God's love. □

Whatever the celestial phenomenon of that time, the wise men were stirred to travel westward to Bethlehem looking for the new-born king

touch and go

A Comic Matter

Our tastes in comic strips must be similar. First you did an excellent interview with the creator of "Doonesbury" and now you've visited the family of the creator of "Hagar the Horrible" (October, 1976). Both are favorites of mine. The one favorite of mine which you haven't done yet is an article on the comic strip, "B. C."

—D. S., Minneapolis, Minn.

About Appalachia

I was delighted to see the September issue of YOUTH. I want to commend you folks for the excellent job that you have done on this issue. I've read it from cover to cover and feel that it will be a most helpful issue to all kinds of people, not only in the Appalachian region, but wherever. We certainly intend to make great use of the issue both at General Convention of the Episcopal Church and in many ways through the life of our church in the year ahead. You folks have done yourselves proud! —R. L., Blacksburg, Va.

More on Appalachia . . .

In receiving special copies of your very fine September issue of YOUTH on Appalachia, with its title "This Land Is Home To Me," I was surprised to find no reference to the title which I presume was taken from the Catholic Appalachian bishops' pastoral letter *This Land Is Home To Me* published through our office early in 1975. We intentionally had no copyright placed on the publication, hoping that others would thus be encouraged to copy and use it; a reference to it as a source when it is used by others, however, does seem only appropriate and I could not understand your failure to do so.

—S. S., Prestonburg, Ky.

Editor's Note: So successful has been this pastoral letter, "This Land Is Home to Me," that its title has become a rallying call among Appalachians. Therefore, we intended the use of this phrase on our cover as a reflection of this popular slogan rather than the copying of a title. However, credit should be given where it is due. Also, our original intention was to recommend this Roman Catholic publication in our resource listing on page 89 of the September issue, but because of space limitations, it was necessary to choose between listing the title of the pastoral letter or the name of the organization that published it, and we chose to list the latter. The pastoral letter costs ten cents each.

Youth Action Scores!

Thanks so much for the copies of the July-August YOUTH. It's impossible to convey to you just how pleased we are with the article and how delighted our kids are with being on the front cover!

—E. B., Sacramento, Calif.

I recently had the opportunity to review the July-August issue of YOUTH. I was very impressed with the content and format of your magazine. I think it would be a valuable asset to the libraries in the secondary schools of our state. I was very impressed by the questionnaire designed to assist students in grading their school. I would like to request permission to duplicate that questionnaire to utilize with the students and a number of our high schools. I believe that the scope and format are excellent and will be of great benefit to local school officials as well as supervisors and subject area specialists in our office. You and your staff are to be commended for an excellent publication.

—J. B., Helena, Mont.

WHAT'S COMING

How Not To Be Ripped-Off

"Green Teens" are how the exploiters see you and your money. Don't let your lack of knowledge about money and the economy make you ripe for being ripped-off. Is money your master or your servant?

"Have a Drink"

How do you respond to an invitation to drink beer or alcohol, especially when it comes to you at a party of peers, or from your favorite date, or from your own parents? Alcoholism is an increasing teen-age problem.

Faith Is Your Choice

What you believe influences what you do and who you are. Belief is spiritual, psychological, intellectual, mystical, and more. See our forthcoming series on beliefs.

Parent-Youth Dialogue

Our magazine interviews a family of teens and their parents to learn how they handle their joys and sorrows, their successes and problems—how they communicate. And the daughter does a photo essay about her own family.

Meditation and Teens

An editor of a national publication of meditations by and for high-school-age youth discusses the place of prayer, poetic meditations, and spiritual expressions of young people today.

Your Favorite People Talk

Interviews with well-known personalities are already scheduled for future issues, but if you have a favorite you want to hear from, write us.

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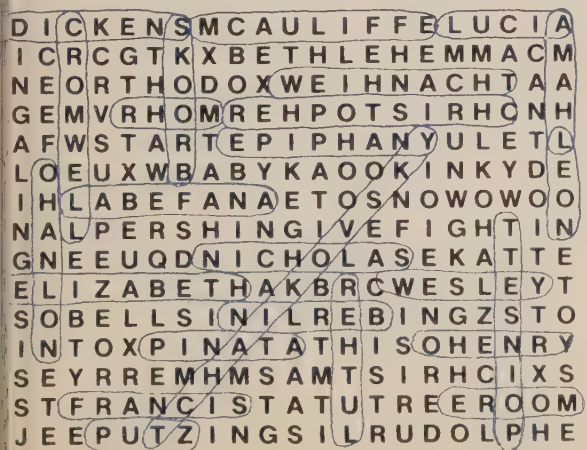
1. Charles DICKENS
2. AMAHL
3. O. HENRY
4. Irving BERLIN
5. Queen ELIZABETH I
6. St. CHRISTOPHER
7. NOEL
8. Oliver CROMWELL
9. Dr. Clement C. MOORE
10. St. NICHOLAS
11. PUTZ
12. Virginia O'HANLON
13. EPIPHANY
14. St. LUCIA
15. St. FRANCIS of Assisi
16. WEIHNACHT
17. Charles WESLEY
18. Dr. Joel R. POINSETT
19. LA BEFANA
20. Josef MOHR
21. Peter I. TCHAIKOVSKY
22. PINATA
23. Martin LUTHER
24. Phillip BROOKS
25. Brig. Gen. Anthony MCAULIFFE



Talent

What's your talent? Do you enjoy writing, drawing or photography? Have you tried weaving, pottery or sculpture? Do you enjoy off-beat arts like papier-mâché or flower arranging? Candle-making or tie-dying? Whatever it is that you enjoy, you've got a chance to display it in the 1977 Creative Arts issue of YOUTH. If your entry is chosen as a winner, it will be published in the special Creative Arts issue and you'll receive $25 award money. Just follow the simple rules and guidelines below, send your entries to us by May 2, and we'll do the rest!

HERE ARE RULES AND GUIDELINES:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you've done as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, the media you are using, your name, age, and address. Place this information in the upper right corner of each writing entry, and on the back of each photograph or piece of art work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. CREATIVE WRITING ENTRIES CANNOT BE RETURNED. So please keep a copy of your work.
6. All entries must be mailed by May 2, 1977.
7. Send your original entries to: CREATIVE ARTS AWARDS, YOUTH Magazine, Room 1203, 1505 Race St., Phila., Pa. 19102. After the judging is completed, all entries other than Creative Writing will be returned.

CREATIVE WRITING

Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories—whatever form you like and feel you're best at.

ART WORK

We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistc expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

PHOTOGRAPHY

Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do not have to do your own developing and printing to enter in this category.

SCULPTURE

If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Jump," photograph by Rick Lewis, 18, York, Pa.

"UH—THESE ARE SORT-OF SECRET ORGANIZATIONS THAT OUR GOVERNMENT HIRES TO SEE THAT WE ENJOY THE RIGHT KIND OF -UH- LIBERTY"

Courtesy of Herblock; Washington Post © 1976

SPIES AND LIES

BY JAY A. MILLER

How often, when talking on the phone, have you heard some sort of disturbance on the line, and jokingly said, "I guess one of us has our line tapped"? Or how often, when reading a news report out of Washington, D.C., have you asked, "I wonder what the *real* truth behind this story is?" Or how often have you cheated and justified it by saying, "After all, everyone's doing it, even the government"?

It's no joke if you suspect an intrusion into your personal privacy. It's no joke if you can't trust those you've elected to lead you. It's no joke if your own misbehavior is modeled after the highest authorities in the land.

What has brought us as a nation to this suspicion, mistrust, and misbehavior? Part of the answer is the erosion of our democracy and morality because of public apathy, of congressional acquiescence, and administrative arrogance over the past 30 years toward the secret activities of the U.S. intelligence agencies at home and abroad.

Out of the events of Watergate, the Vietnam War, the Pentagon Papers and the subsequent trial of Daniel Ellsberg, and congressional investigations of the CIA and FBI comes the tragic revelation of a government engaged over a 30-year period in burglaries, illegal wiretaps, assassinations, briberies, phony letters—and, most important, lying to its people.

Under the guise of protecting the "national security," we have established a secret police system so pervasive that the very principles of the U.S. Constitution are severely threatened. To maintain this system, a secret government has been established—so secret that recently the House of Representatives voted two to one

Jay Miller is associate director of the Washington, D.C., office of the American Civil Liberties Union.

against finding out how much this intelligence system cost our citizens—yet the figure is reported to be over ten billion dollars a year. Can you imagine how much health care, education, mass transportation, or jobs that ten billion dollars could buy? Shouldn't the people and the Congress debate and decide those priority issues?

This system of secret government has caused our Presidents to become liars and, since they are our national teachers, it has affected all of us. Newspapers don't publish important stories because of "our national security." Corporations provide cover for bribers abroad. As the fabric of our society wears ever so thin, many find themselves justifying this kind of conduct. Their ancestors would have found it abnormal, if not immoral.

Under this system, lying Presidents and dishonest institutions are inevitable, for as long as they are required to keep secrets from the American people, they are required to lie. Secrets require cover stories. Cover stories are cover-ups. And "cover stories" and "cover-ups" are simply other ways of saying "lies." Even now the director of the FBI, a former police chief, apologizes to Congress for the improper and probably illegal activities of his agency, only to tell a group of former FBI agents that he did not mean the apology but only gave it to get the Congress off his back.

Can a government that employs assassins to do its will abroad be expected to treat its own dissenting citizens differently?

A democratic government based on lies loses its legitimacy. Thomas Jefferson, in the Declaration of Independence, wrote that to secure the right of liberty, "governments are instituted among men, deriving their just powers from the consent of the governed." If the people are to be equipped to decide whether or not to give that consent, they must have access to the truth. If what we now hear is true, during the past 30 years, the people have not had access to that truth that makes them free.

As one way to stop this erosion of democracy, some are calling for an ending to the secret activities of peacetime intelligence agencies that are not responsible to Congress and to the people—both at home and overseas.

A great danger from the government's lawbreaking abroad lies not only in what happens abroad but in what happens at home. Foreign policy cannot be separated from domestic policy. Any government which employs

ssassins and thugs to do its will n foreign countries cannot really e expected to treat its own issenting citizens differently. Won't public officials who lie broad lie at home? Why should mericans who burglarize abroad ot be expected to burglarize at ome? If we bribe officials of ther countries, will we not bribe fficials here? If these are the ethods we use to combat foreign foes, who will resist their use o combat perceived hometown nemies of our domestic and ational security?

Of course, dictators and kings, heiks and shahs can do things hich democratic governments annot do and remain consistent ith their own philosophies. A dictatorship can silence its presses and secretly monitor the private lives of its citizens unmolested. A theorem in international affairs, however, holds that the character and actions of countries tend to mirror those of their adversaries. Are we as a democracy going to shift our definitions of right and wrong because "you've got to fight fire with fire"? Our democracy has survived, and is most copied, where it has truly lived up to its principles.

"Our government is the potent, the omnipresent teacher," wrote Justice Brandeis. "For good or for ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker, it breeds contempt

for the law; it invites every man to become a law unto himself; it invites anarchy."

Therefore, for the purpose of public decision-making, of national legislation, and/or preservation of basic rights of our democracy, we urge serious and open discussion of our intelligence agencies.

For example, why not consider drastically striking down governmental privacy while restoring that same right of privacy to the citizens? To make that possible, we must eliminate the government's personal need for secrecy.

Thus, we of the American Civil Liberties Union are opposed to the peacetime use of spies in the collection of foreign intelligence. We seek to abolish clandestine organizations for intelligence collection. We further urge the enactment of precisely-drawn criminal sanctions against clandestine governmental relationships with citizens and against payments of public or private funds and other things of value, directly and indirectly, to citizens of our own and foreign nations for peacetime spying and espionage.

Even on a purely practical basis, spies are not worth the secret salaries and bribes we pay them. Ninety-five percent of our intelligence is overt—satellites, computers, electronics, perusal and analysis of public information. The information provided by

Mitropoulos of TA NEA, Athe

spies, procured by blackmail purchased by bribes is of dubiou value.

Spies don't obey codes c conduct; they don't obey laws except the laws of intrigue. An spies and spy masters are nc accountable to the people fc their actions.

The ACLU believes that w must "avoid clandestine arrange ments that commit the Unite States to policies adversely af fecting human rights" and that th U.S. should "refrain from sup porting or financing specifi operations of any foreign goverr ment which involve a denial c civil liberties to people it gov erns." If we condone peacetim spying, we necessarily condon peacetime lying, secrecy an cover-ups. And as a people, w abdicate the most importar right—to have a voice in th conduct of foreign policy, it

"Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for the law; . . . it invites anarchy."

aims, its agents and its methods.

To accomplish this, the ACLU seeks to make it a crime for the government to lie. It seeks to make it a crime for intelligence agency officials, or senior non-elected policy makers, willfully to deceive Congress or the public regarding activities which violate the criminal law or limits to be imposed on intelligence agencies.

We must demand an end to tolerance of "national security" as the sacrosanct grounds for illegality and for lying to cover that illegality. The penalty for senior officials convicted of lying would be the penalty now imposed upon citizens who are found guilty of filing false income tax information.

We must act to protect "whistle blowers." We must encourage the revelation of activities which violate the law or which limit access to information by the Congress and the people.

No one is in a better position to expose government wrongdoing than government employees. The peacetime problem has never been too many "leaks." In fact, there is a hesitancy to expose such abuses, especially when employees may be punished by loss of their jobs because they have "an adverse" effect on the "efficiency of service."

Beyond protecting "whistle blowers," an affirmative duty should be placed on government employees to report criminal misconduct. The informer system is now employed against the people by the intelligence agencies. The people should turn that system around and make it a crime for a federal official willfully to fail to report evidence of criminality.

Thomas Jefferson wrote that "Truth is great and will prevail if left to herself; she is the proper and sufficient antagonist to error; and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons—free argument and debate—errors ceasing to be dangerous when it is permitted freely to contradict them." Public employees—like elected officials—are the public's trustees and have the duty, in upholding their trust, to provide facts to form the basis of national debate.

The policing of the intelligence community should be assigned to a permanent and independent Special Prosecutor whose mandate is limited to the investigation and prosecution of official crimes.

The Special Prosecutor's mandate should include the initiation of probes of government agencies to find and prosecute violations. He or she should have access to all intelligence community files and should be empowered to use in court all information necessary to successfully prosecute a criminal offense. Of course, if such information is used, it must be provided to the defendant.

Congressional oversight, faith in a free press, and the vague hope that liberal Presidents will not abuse their powers will solve few problems. There have been intelligence oversight committees for 30 years. They have been as dedicated to overlooking intelligence community abuses as the intelligence community has been dedicated to committing them and having them overlooked.

Reliance on responsible Presidents is bound to be misplaced. Almost all abuses about which we know occurred with Presidential knowledge and acquiescence. Even if publishers did not squelch stories at the requests of Presidents and of directors of central intelligence, the press cannot assume total responsibility for the people's freedom. Investigation is an answer. Disclosure is the means, and the ultimate weapon against crime in the White House is its prosecution.

Therefore, the ACLU urges that

Our best national security is truth. A government of secrecy, lies, and deception deprives its people of the truth and erodes democracy

federal criminal law:

—Exempt from classification all information which relates to governmental activity in violation of U.S. laws.

—Prohibit *all* wiretaps, *all* tapping of telecommunications, and *all* (even "national security") burglaries.

—Require a warrant (issued on probable cause to believe a crime has been committed) to open mail, to conduct a mail cover, to inspect bank and telephone records.

—Prohibit surveillance and file-keeping on those who engage in peaceful political activities.

—Make all of the limitations on the intelligence agencies public.

—Ratify the constitutional right of Congress to release on its own information classified by the executive branch.

—Make it clear that individual members of Congress cannot be bound by classification procedures when they have evidence of criminal wrongdoing or violations of the statutory limits imposed on intelligence agencies.

—Limit the Federal Bureau of

"Assassinate? Oh, please don't use that awful word!—Say, rather we act with extreme prejudice."

Investigation to criminal investigations.

—Bar the military from any surveillance of a civilian.

—Provide a wide range of civil remedies to those whose rights have been violated by intelligence agency personnel.

—When the question before Congress is "Does the President have a right to keep that particular piece of information secret?", the people are bound to lose. Whenever the House of Representatives and the Senate vote on whether to reveal a certain secret, the people lose. For neither the President nor the Congress have a right of privacy in peacetime. The right of privacy is ours. They work for us.

To those who say we cannot afford such changes, we ask: Can we afford not to change?

No longer can we tolerate a government of secrecy, lies and deception—the subversion of the very ideal of the consent of the governed. No longer can we accept facile rationalizations which justify the use of undemocratic methods at home and abroad. Democracy cannot survive by undemocratic means. It can survive only upon its own terms, true to its own ideals and means, and as honest abroad as it is at home. Thus our best and only national security is the truth.

And if you disagree, remember Jefferson's wise counsel: "I would rather be exposed to the inconveniences attending too much liberty than those attending too small a degree of it." □

The Front

BY LEWIS ARCHIBALD

Photos courtesy of Columbia Pictures

Woody Allen talks with the blacklisted writer (Michael Murphy) for whom he is fronting

"I remember the day it happened to me. I was walking down the 14th floor of the old CBS building—it was a very long corridor—and a producer whom I had really helped, saw me and disappeared. Just left. By the time I got to my producer's office, two or three friends had disappeared down that corridor. I came in and the producer said, 'We're not renewing your contract.' Just like that. Soon after, I was hired as an actor by a new young director. Two days into rehearsal, the producer of that show comes in and talks to the kid privately. Naturally, my antenna were way out at that point. I said, 'What's the matter?' He said, 'You're not right for the part.' I said, 'How could I not be right? It was a 35-year-old Jewish truck driver. I'm 35. I'm Jewish.' We went up to a studio to shoot the show. The day it was to be telecast, it was cancelled. They put an old kinescope on instead."

The man speaking is Martin Ritt. The year he's recalling is 1951. And the shattering, destructive phenomena he's describing is the Blacklist.

If you ask people what the Blacklist was, they'd probably say it was a list of names compiled in the early 50's of people who had all belonged to the Communist Party at some time and who, therefore, were not allowed to work, particularly in the entertainment industry.

"I didn't work for five years," continues Ritt. "Couldn't work, couldn't get a job. The networks kept offering me work if I would take a full page ad in *Variety* saying I had been duped when I came to New York, and all my friends were Reds and this and that—things I refused to do. I just began to teach again. My wife got a job selling advertising space in the telephone book.

"A lot of my friends never recovered from it. One of them committed suicide. Fortunately, my kids were not old enough to be really affected by it. I had two friends whose kids came home and said, 'Daddy, why do you hate this country? Why are you an enemy of this country?' How does a man contend with that? One of them drove himself to death with drink, the other left the country."

In 1956, because he could be hired dirt cheap, MGM let Martin Ritt direct a little low-budget film for them. He's been making movies ever since. They include "Hud," "The Spy Who Came In From the Cold," "The Great White Hope," "Sounder," and "Conrack." Now he has made "The Front," starring Woody Allen, his first look back at the day of the Blacklist. "I've tried to prepare about three or four films on that

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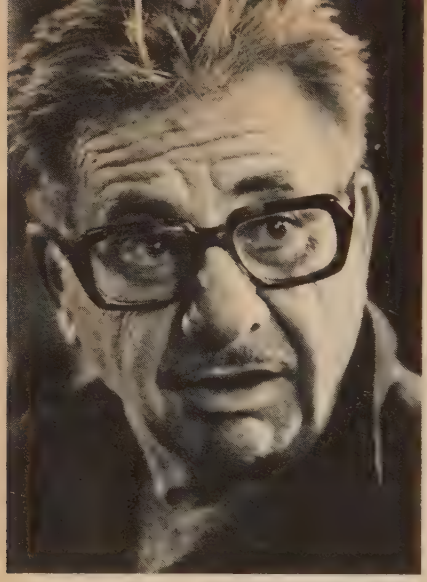
Lewis Archibald is a free-lance movie critic whose writing appears often in YOUTH Magazine and other national publications.



Martin Ritt directs the movie, "The Front," based on his own Blacklisting experience.

"Daddy, why are you an enemy of this country?" How does a man contend with that when he's innocent?

subject," Ritt confesses, "but they all just got too hysterical. They got away from me. And I didn't want to make that kind of film. Finally, I decided I was going to make a comedy about it. A comedy might just do what I want to do."

It's easy to understand how previous attempts to capture the agony and innuendo of the Blacklist could become "hysterical." The Blacklist itself had a great deal of that quality.

In the 30's, at the height of the Depression, many people (and many a starving artist among them) turned to communism with its vision of a communal society and its socialist programs as a possible answer to the overwhelming problems of survival. Nor was this then—or now—against the law. Indeed the hopes and aspirations of those people in the 30's don't seem to have been very different from those who went out and founded communes a few years ago.

The interest in things Russian was noticeably increased during World War II when the Russians were much-needed allies against fascism and Hollywood turned out a fair number of propaganda films about all our wonderful comrades-in-arms. The Russians, then, were usually depicted as valiant sturdy peasants, converting ploughshares into swords and bravely wiping their foreheads with colorful bandannas as they literally raced from the field into battle.

With amazing but understandable speed things changed after the war. We were at that time a country with a carefully-nurtured thirst for an enemy. And, we had conquered the two main enemies at hand—Japan and Germany. Which sort of meant our minds were all dressed up with nowhere

to go. So, when Stalin showed a distinctly unfriendly and unexpectedly greedy side to his personality, it was all too easy to replace our former Nazi and Japanese villains with the Russians. And with all who had ever had anything to do with them. Which is how the Blacklist was born. It was the way for everyone to pin the blame on someone else. Hollywood producers with "black marks" like "Mission to Moscow" and "Song of Russia" in their past and television producers with shows accenting social realism all found themselves suddenly being questioned about their patriotism. They, in turn, had to put the blame somewhere, anywhere, so long as it wasn't on themselves. So, they named other people's names. And some of the other people, desperately seeking a hiding place from the Blacklist's stare, tried to extricate themselves by naming more names, by naming anyone they possibly could think of. The whole thing soon resembled one of those chain letters that you're supposed to sign at the bottom and send to five friends. Sooner or later it has to involve everybody.

It got worse—lots worse, as anything that depends merely on insinuation and hearsay always will. A company was formed whose sole purpose was to "clear" people for possible employment by, mainly, the television networks and Hollywood. Naturally it was to that company's interest to come up with more "guilty" parties than innocent ones, or they'd soon be out of business. The great pressures of security, of family welfare, of food and a roof over your head were brought to bear to make people sign letters of apology, make public acts of contrition for imaginary sins and throw others to the wolves on a wholesale basis. Some of the best-known names in show business did exactly that, with barely a whimper.

Nor was the Blacklist ever so concrete a thing as a list: a formal list with certain names on it. There was no such thing as verification for "suspected" people. If someone in a hiring position thought you might be involved, for all practical purposes you were. And the only possible thing you could do about it was "confess." Which meant that people thought that you were guilty. Which implied that you did belong on the list and so shouldn't be allowed to work. Etc., etc. It was a gorgeous case of Catch-22 long before we knew what Catch-22 was.

People found themselves on the Blacklist because their names were similar to other people on the list, and nobody wanted to take a chance on using a possible "pinko," especially in those days of McCarthyism. People found themselves on the Blacklist be-

Zero Mostel, himself once Blacklisted, portrays a Blacklisted comedian.

"Ordinary people still have to learn that we are all involved in each person's right to self expression."

cause they had once contributed to a charity ten years earlier or signed a petition five months before, or been seen with a friend who was suspect.

It is this flagrant abuse of individual rights which Director Ritt hopes to capture in his new film.

"The Front" tells of a reasonably opportunistic young man who in almost strictly Horatio Alger fashion, falls into a good thing. An old friend has been Blacklisted, and the only way the friend can work is to get someone else to sign his name to the friend's teleplays and present himself as the author—to, in fact, "front" for him.

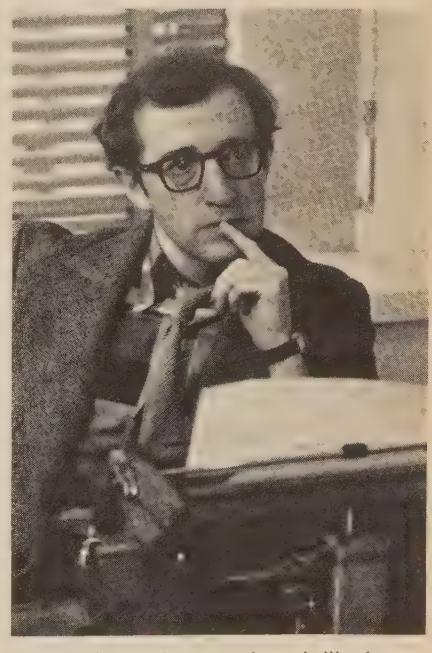
"What are friends for?" says our hero, at least as interested in the ten percent commission he'll ge as in friendship's sake. The comedy comes from the hero's increasingly difficult attempts t pass himself off as a writer whe his sole literary efforts had previously been restricted to book making. The drama comes from the man's increasing involvemen with the forces of the Blacklis and, in particular, from his en counters with a well-known comedian who has just been Blacklisted and is suffering the agony of the damned in just tryin to keep working.

Woody Allen has the perfect schnook-like quality for the role of the hero. Plus a steady stream of his own particular brand o jokes that even in a 50's contex seem pretty darn funny. The suffering comedian is played by Zero Mostel, played pretty much autobiographically, in fact, since Mostel (and a number of othe people involved with the film were all Blacklisted. "I'm a man o a thousand faces," Mostel is supposed to have said, "and all o them Blacklisted."

Ritt put so many autobiographical moments into the film "because young people might not believe it really happened. I want them to know what happened, and I also want them to know that there were people in this country who stood up and were counted." So, the latter half of the film deals with Allen's slow entrapment by the forces of the Blacklist and his slow realization of just what it is as he sees its effects upon Mostel and others. Eventually Allen finds that he has to take a stand because, according to Ritt "though this country is one of the two countries in the world where the democratic ideal is so deeply ingrained that you have a chance to appeal to it, ordinary people still have to learn that we are all involved in one person's right to express himself."

In the end "The Front" is as much about that expression as it is about the Blacklist. For it sees the Blacklist as a disease this country has exposed itself to time and time again. The U.S. was at least partially settled by people who sought to escape persecution and censure for their religious beliefs. A goodly number of them promptly turned right around and tried to enforce those beliefs upon others, driving the others away when they refused to bend.

Too often, we have become one nation, indivisible, exercising its might self-righteously against capriciously-chosen victims. Jews. Blacks. Indians. Vietnamese. The list is long and will no doubt lengthen. But every now and then there are also voices like "The Front" arguing against the lip service, the inattention, the desire to conform and all the other little failings we are all heir to that keep us from thinking for ourselves, from looking carefully at what is going on around us, from assessing life with logic instead of with sloth. We need those voices badly. □

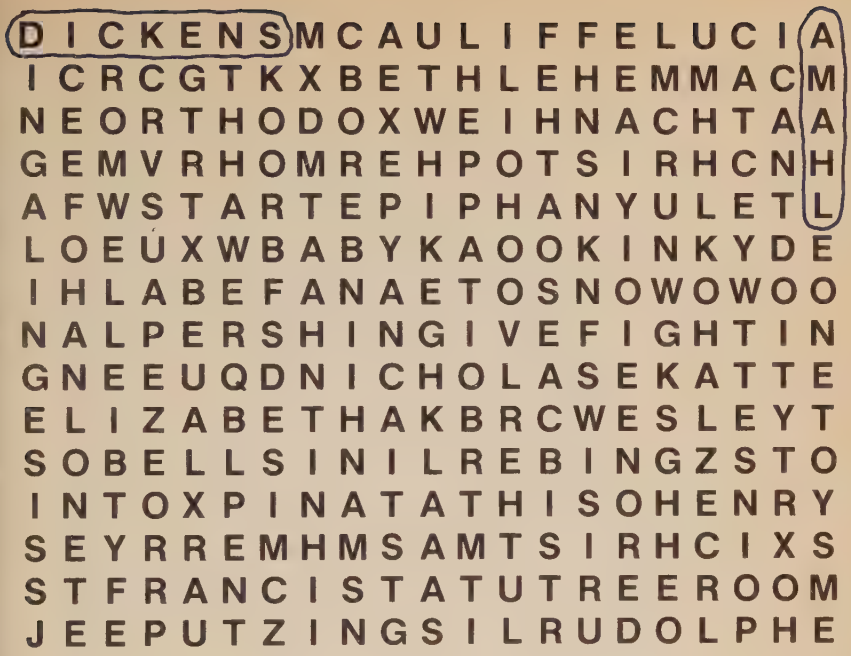


Woody Allen plays a schnook-like hero who "fronts" for another writer.

Yule Noel the Answers

Can you find the hidden last names and terms associated with Christmas? The words can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. Here are some clues. (Answers on page 41.)

1. Creator of Ebenezer Scrooge and Bob Cratchit
2. Gian-Carlo Minotti composed a popular contemporary opera about this young boy and his Christmas experience
3. Author of "The Gift of the Magi"
4. Composer of "White Christmas"
5. Believed to be the first woman to receive silk stockings at Christmas
6. Patron saint of travelers, first known as Reprobatus, later named "the bearer of Christ"
7. French term for Christmas
8. Puritan leader of England who banned Christmas celebrations as pagan
9. Episcopal professor of divinity who wrote "Visit from St. Nicholas" ("'Twas the night before . . .")
10. Fourth Century bishop of Asia Minor, patron saint of children, from whom Santa Claus derives his name
11. Moravian name for replicas of the Nativity scene
12. Girl who wrote a letter to the editor asking "Is there a Santa Claus?"
13. A holy day, also known as Twelfth Night, on January 6



commemorating visit of Magi and celebrated by Orthodox churches as Christmas

14. Died a martyr's death on December 13 (304 A.D.) and Swedish custom has made this day a festival to this "Queen of Light"
15. Father of the custom of singing carols in praise to the Christ Child and he also introduced first crèche
16. German term for Christmas, meaning "holy night"
17. Methodist pioneer who wrote "Hark, the Herald Angels Sing"
18. U.S. ambassador to Mexico who popularized the "flower of the Holy Night"
19. Woman gift-giver to Italian children
20. Accompanied on the guitar by Franz Gruber, he first sang his carol, "Silent Night," in 1818 in Austria
21. Composed "The Nutcracker"
22. Blindfolded Central American children delight in breaking this gift-laden earthenware jug hung from ceiling
23. Legend says he originated the decorating of the Christmas tree
24. Famous Boston minister who wrote "O Little Town of Bethlehem" in 1868 for his Sunday School in Philadelphia while serving there
25. When the enemy asked for surrender in the Christmas siege of Bastogne, Belgium, he replied, "Nuts"

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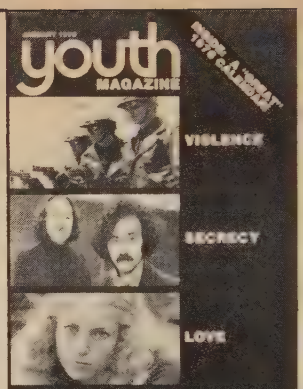

SKI MOUNTAINEERING IS RUGGED
JACK NICHOLSON IN "CUCKOO'S NEST"
DON'T LET ANGER GET YOU DOWN

You can still get copies of these past issues of YOUTH Magazine. Send 60 cents for single issues January through June and October through December. July-August and September are 75 cents each. Send your order to: YOUTH Magazine, Room 1203, 1505 Race Street, Philadelphia, Pa. 19102.

JANUARY

- How's your love life? Dr. Wayne Robinson helps you answer this one from a Biblical perspective.
- Cartoonist Doug Brunner shifts through his mental gears with characteristic satirical wit.
- The disturbing trend toward violence in films is analyzed by film critic Lewis Archibald.
- A special 16-page calendar declares that "You, Too, Can Be Great!"
- Creative Arts 1975 Semi-finalist Cindy Beardsley offers a prayer for reflection.
- The opportunities offered by volunteer work with the Red Cross are amply illustrated by the experiences of Roger Bergen.
- Were their parents Russian spies? Michael and Robert Meeropol don't think so.
- An index of 1975 issues—all action-packed.

FEBRUARY

- Ski mountaineering is exciting, challenging, hard work, and sometimes a little scary.
- Valentines Day can be "Lover's Leap"— paperclips by Doug Brunner.
- Can we see ourselves in "One Flew Ove the Cuckoo's Nest"? Lewis Archibal gives some thought-provokin commentary.
- A prayer on communion is offered b 1975 Creative Arts Semi-finalist Am Kawamura.
- Many young people answer th question, "Why is it hard to grow up i today's world?"
- How do you handle anger? Biblica insight from Wayne Robinson.
- "Women of the Bible"—a word puzzle
- Young people discover the church i more than just a building in El Salvado

MARCH

- Do we make gods out of our rock stars
- Thinking about your values—how d you relate to the military?
- National registration for the draft is possibility for all young men over 18.
- Selective Service Director Byron V Pepitone outlines the governmen position on a possible mass registratio day.
- "That's the Spirit!"—a prayer by Herma C. Ahrens, Jr.
- The Loch Ness monster gets into hc water thanks to Cartoonist Dou Brunner.
- Are you handicapped by fear? The Bibl can help you cope.
- "Men of the Bible"—a word puzzle.
- Hasidic Jews are known as the "piou

ones." Meet them through a photo essay by Sharon J. Wohlmuth.

APRIL

- Teens sail a beautiful windjammer along the Maine coast for an unusual retreat.
- Perform a playlet for your youth group—"Le Drugstore" shows you how.
- "Music Makers"—a word puzzle.
- What really happened on Palm Sunday?
- An Easter mini-poster to pull out and pin up on you wall.
- Brunner pokes fun at rock fans in "Springing Into Spring."
- The story of King David is told in two TV programs. Discussion questions are supplied.
- Draft update for those who are over 18.
- What's a yurt? Learn how much fun they can be.

MAY

- A young delegate to the Fifth Assembly of the World Council of Churches shares her journal about her experiences. Comments of other young people at Nairobi are also included.
- "Well Grounded"—paperclips by Brunner to tickle you.
- SIGN is a major youth volunteer program mounted in preparation for the International Eucharistic Congress.
- A meditative moment becomes "A Dialogue With Myself."
- Getting in touch with average Americans leads one youth group to Chicago's O'Hare International Airport.
- "Church People"—a word puzzle.
- Lewis Archibald asks what we can learn about ourselves from the new group of swashbuckler films.
- It's tough working up to baseball's major leagues, as shown by photographer Rick Smolan.

JUNE

A special Bicentennial issue.

- Senator Richard Schweiker and seven other citizens speak out about the Bicentennial.
- "A Booming Business"—Bicentennial paperclips by Doug Brunner.
- Lewis Archibald reviews a historical film of note: "Buffalo Bill and the Indians."
- Have fun with a 16-page insert of facts, quotes, projects, probes.
- "History Makers"—a word puzzle.
- Special extra: a Brunner T-shirt transfer to iron on your shirt.
- An Indian prayer for reflection.
- How does the faith of Thomas Jefferson affect us today?
- Local youth groups combine forces to celebrate a colonial worship service.
- A cartoon history of the U.S. helps teach us where we've been as a people.

JULY-AUGUST

A special issue on youth action.

- The Rap Room in Hartsdale, N.Y., is a support system and sounding board amongst teens.
- Young people in Phoenix, Ariz., maintain a bacteria culture bank for the

schools in their city.

- In Vermont, you can take a year off from school to work in the community and get school credit!
- Members of the Alvarado Art Workshop in San Francisco have discovered that art affects our whole environment—and they've done something about it.
- The Social Sciences Lab at Enfield High School in Connecticut is where young filmmakers get it together.
- Teens Who Care in Minnesota have set up a rehabilitation program for handicapped children in their school.
- West High School's Ecology Club in Manchester, N.H., has brought legal suits against polluters and begun elementary school teaching programs.
- A checklist for grading your school—see how yours rates.
- Youth in Sacramento's Share and Repair fix up neighborhood homes to meet the local building code.
- Four Minneapolis young women researched and reported on services for junior high and high school age women in their area.
- An old lightship has been converted by teens to an ecology teaching center as part of the national park system.
- Starting with their own collections, New York teens began the Museum of the Hudson Highlands.
- Neighborhood kids turned a run-down historic church and churchyard into a people's park, and media center.
- In ithaca, N.Y., teens try their peers for their crimes in a youth court, as an alternative to juvenile court.
- An East Side New York City basement is the home of a neighborhood newspaper run by young people.
- Improving your community—a checklist to help you.
- In Townsend, Mass., teens build a much-needed nature trail.
- A national V.D. hotline is staffed by teens in Philadelphia's "Operation VENUS."
- Summer interns at St. John the Divine in New York City discover that New York can be a very human place.
- Park Forest, Ill., teens undertake "slice of life" experiences to learn about themselves.
- Peer counseling gives Wayzata, Minn., youth confidence-building support.
- San Diego teens spread the Gospel message through song.
- Young people in Colorado learn to "love without strings" in a summer program for retarded children.
- You and Your Church—a checklist to ponder.
- "Helping Out" is the focus for Brunner's paperclips.
- "Community Builders"—a word puzzle.
- Mary Kohler, head of National Commission on Resources for Youth, talks about Youth Participation.

SEPTEMBER

A special issue on Appalachia.

- What are mountain people like?

- An area map of Appalachia helps you visualize.
- The Appalachian South Folklife Center teaches cultural pride to native mountaineers.
- Is strip-mining necessary?
- Congressman William Wampler suggests we should benefit from our resources.
- Sometimes volunteers have as much to learn as to teach.
- Cincinnati's East End Alternative School helps mountain people adjust to urban education.
- A photographic meditation.
- Si Kahn relates the history of mountain music.
- Is tourism development or destruction?
- "An Uphill Fight"—paperclips by Doug Brunner.
- Young Appalachians speak out about their land.
- Resources and projects to explore further.
- A mountain media workshop gives young people some vocational options while documenting their culture.

OCTOBER

- The creator of "Hagar the Horrible" talks about cartooning, his family and religion.
- A dialogue on surviving school for you to ponder.
- "Election Puzzle"—a word game.
- What would Abraham Lincoln say to us now?
- "I Love My Country, But . . ."—a meditation by Herman C. Ahrens, Jr.
- Brunner laughs at "Fall Returns."
- Connecticut has a "People Net" to help young runaways.
- Scott Witte tells (and shows in startling photos) how he learned to skydive.

NOVEMBER

The special 1976 Creative Arts Awards issue.

This year's Creative Arts issue contains the winning entries of 58 young people, including poetry, photography, drawing, ceramics, sculpture, macrame and more! Why don't *you* consider entering your work in the 1977 Creative Arts Awards. See page 42 for announcement.

DECEMBER

- When you study at Vermont's Sterling School, you learn outdoor and agricultural skills. Quite a change for a former prep school!
- What do astronomers say about the appearance of the Bethlehem Star?
- Woody Allen appears in "The Front"—a new film about the 50's Blacklist.
- "Promises! Promises!"—a prayer by John W. Touchberry.
- A special fold-out 1977 Brunner calendar sees time as a transit system, and the year becomes a map.
- "Yule Noel the Answers"—a word puzzle.
- Let's bring an end to spies and lies, and keep democracy alive.

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